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TEACHING ON SOCIAL AND ECONOMIC QUESTIONS

CLARENCE C. ROBINSON

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CHRISTIAN TEACHING ON SOCIAL AND ECONOMIC QUESTIONS

Confronting Older Boys and Young Men

By

CLARENCE C. ROBINSON

SECRETARY BOYS' WORK DEPARTMENT, INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

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INTRODUCTION

It is a fine thing to give boys who are passing into young manhood some systematic instruction about the larger social relations in which they have a share. It will help them to understand themselves and their place in humanity, the good they receive from society and the duties they owe to it in return.

If they begin at that early age to observe and reflect on economic and social facts, life itself will teach them much more rapidly and clearly. They will have a kind of systematic framework in their minds in which they can classify and store their later observations. This ought to educate to a higher type of citizenship.

Boys of the working class especially ought to study early the evils under which their own social class labors and suffers, so that they may do their honest share in freeing themselves from these inherited miseries. If they have some systematic insight, they will not be carried away by the first propagandist who happens to pound at the door of their minds, but will have time to deliberate. If in time they adopt radical convictions, they will hold them in a broad-minded way and not spend their precious social idealism in angry resistance against things that cannot be helped or against mere side-products of wrong.

This little book is finely conceived to connect the Christian sense of right and duty with the pressing social questions of our day. It is a pioneer venture and will have to be tried out in detail. Much will depend on the teacher who handles the text-book. The most effective work will be done where the boys themselves contribute most to the discussion, furnishing from their own observation the facts to support or oppose the principles laid down in the book.

The highest result of this course of study would be if the students would dedicate themselves with a clear understanding to the highest of all social tasks, the business of creating the Kingdom of God on earth under the leadership of Jesus Christ. The social ideal contains an evangelistic appeal which we have never fully tested.

WALTER RAUSCHENBUSCH.

FOREWORD

In the preparation of these studies an attempt has been made to meet, in at least one restricted line, a need felt by educators, employers, and Christian social workers—a need of information upon economic and social subjects on the part of older boys and young men engaged in business and industry. Such workers, and those of their age about to enter the ranks of bread-winners, will never have opportunity in college or university to contemplate critically our industrial order or to learn by what long and intricate processes it has been builded. Yet any one who knows the lives of the wage-earners in North America knows only too well how imperative is their need in this changing age to have thorough information on these subjects.

The lack of religious and moral training in our public schools makes it equally necessary that the moral and ethical questions involved in earning and spending, in individual striving for success, and in coöperative activity should be clearly pointed out to the youth struggling to find his place in the whirlpool of modern business and industry.

The first ten studies in this course were prepared, and taught to a group of professional workers with boys, who in turn used them ex-

perimentally in some thirty different groups of older boys and young men in different cities of the United States and Canada. The experiences of these leaders have confirmed the belief that the wage-earning youth are vitally interested in social and economic questions, and that their daily contact with the world of work enables them to comprehend these subjects as well as the student class do several years later. These experimental classes have also demonstrated the fact that even boys connected with organized groups in churches and Young Men's Christian Associations are constantly exposed elsewhere to social teaching which is not only fragmentary and misleading, but at the same time morally and ethically unsound. These recruits in business and industry have learned, in these classes, with keen interest that the Bible is replete, not necessarily with economic treatises, but with moral and religious teaching bearing directly, and with burning words, on the sins of the capitalist and the proletariat alike; that there is one standard of right and wrong for all classes in society, in spite of what they learn at the shop or on the street.

Moreover, these youths are at an age which is more idealistic than that of the university student, and what is more important they do not know, as yet, on which side of the industrial struggle their lot is finally to be cast.

The studies are obviously not intended for boys under fifteen years of age; sixteen to twenty years have been the ages of students in the experimental classes. No particular effort has

been made to be original, but rather, in quotation, comment and Scripture selection, the objective has been to present modern Christian thought in concise readable form.

The lessons are not in boys' language, but the comments and questions have been written with the youthful consciousness in mind. No effort has been put forth to avoid familiar Scripture passages or to seek out striking texts; on the contrary, we have felt that the young men and boys need to consider some of the familiar social messages of the prophets, nuggets from the wisdom literature, and the teaching of Jesus and his Apostles, connecting this with everyday life and work. Practically all the passages cited are from these four Biblical divisions.

I desire to acknowledge my indebtedness to Professor Walter Rauschenbusch and Dean Bosworth, who read parts of the manuscript and made valuable suggestions.

The only justification of so brief a treatment of great subjects is that such studies stimulate the mind to read, ponder and act. Lesson 8, Section I, is inserted because of its timeliness, though it is not as fundamental as some which might have been chosen in its place. The inadequacy of treating a subject like "The Family" in one lesson is obvious, but many boys may, from such brief studies, learn for the first time to think of the family as something different than "some people who live in a house." And my only personal justification in attempting to prepare the series of studies at all is the hope that I might make available to a new constitu-

ency, with which my daily work has made me somewhat familiar, thoughts and ideals of others which have a bearing on human happiness and a part in extending the Kingdom of our Lord.

CLARENCE C. ROBINSON.

New York City,
July, 1914.

THE WORKING LIBRARY OF THE COURSE

1. Outlines of Economics, Developed in a Series of Problems—Marshall-Wright-Field.

2. Christianizing the Social Order—Walter Rauschenbusch.

3. Jesus Christ and the Social Question —Francis G. Peabody.

4. Sociology and Modern Social Problems —Chas. A. Ellwood.

5. The Wage Earner—John Mitchell.

6. Changing America—Edward A. Ross.

7. The New Democracy—Walter E. Weyl.

8. Personal Economy and Social Reform —H. G. Wood.

For the use of teachers in the preparation of lessons, and for the assignment of outside reading to more mature students, carefully selected passages from eight well-known books have been arranged. It should be noted that no references are here made to any but these eight books, which are designed to form a working library for the course. Some of the volumes give a popular, others a more scientific treat-

ment of their subjects. The attempt has also been made in the selection to maintain balance among the three main features of the study, information on social conditions and economic principles, and withal the Christian viewpoint.

REFERENCES FOR THE DIFFERENT STUDIES

Section I

STUDY 1. THE NECESSITY FOR DAILY WORK
"Personal Economy and Social Reform," Pages 113-118
"Outlines of Economics" (The Supply of Labor), Page 101

STUDY 2. THE DIGNITY OF LABOR
"The Wage Earner," Chap. I
"Jesus Christ and the Social Question," Chap. VI

STUDY 3. SATISFACTION IN BEING A PRODUCTIVE PERSON
"Outlines of Economics," Pages 14-15
"The New Democracy" (Proper Conditions for Producers), Chap. XIV

STUDY 4. THE SIN OF BEING IDLE OR NON-PRODUCTIVE
"Changing America" (The Promise of Leisure), Pages 11-13
"Personal Economy and Social Reform," Pages 52-53

STUDY 5. THE NEED OF A BETTER DISTRIBUTION OF THE NECESSITIES AND COMFORTS OF LIFE

"The New Democracy," Chap. XIII

"Changing America," Pages 18, 19

"Personal Economy and Social Reform," Pages 50-51

STUDY 6. THE CONSUMPTION OF WEALTH, THE SPENDING OF MONEY

"Personal Economy and Social Reform," Chap. IV; also Pages 6-7

STUDY 7. THE DIFFICULTY IN FINDING JOY IN DAILY WORK

"The New Democracy,"
A Disenchantment, Pages 1-6
Exaggerated Individualism, Pages 36-50

"Personal Economy and Social Reform," Pages 118-130

"Christianizing the Social Order," Pages 417-418

STUDY 8. SABOTAGE, A DRAWBACK TO THE LABOR MOVEMENT

"Outlines of Economics," Pages 106-110

"Sociology and Modern Social Problems," Pages 349-350

"The Wage Earner," Chap. X; also Pages 138-142

STUDY 9. HISTORIC STEPS LEADING TO OUR PRESENT ORGANIZATION OF BUSINESS AND INDUSTRY

"Sociology and Modern Social Problems," Pages 45-47; 78-82

"Jesus Christ and the Social Question," Pages 267-273

STUDY 10. THE INTERDEPENDENCE OF ALL MEN

"Outlines of Economics," Pages 7-9

"Sociology and Modern Social Problems"

Growth of Cities, Pages 266-272

"The Wage Earner," Chap. XI

"Christianizing the Social Order," Pages 169-179

Section II

STUDY 1. THE COMMUNITY AND THE INDIVIDUAL

"Personal Economy and Social Reform," Pages 137-142

"Christianizing the Social Order," Pages 430-447

STUDY 2. THE FAMILY, THE BASIC UNIT OF SOCIETY

"Changing America," Pages 49-63

"Jesus Christ and the Social Question," Pages 129-182

"Sociology and Modern Social Problems," Pages 121-167
"Christianizing the Social Order," Pages 128-136

STUDY 3. DEMOCRACY, A COMMUNITY IDEAL
"The New Democracy," Chap. XIV
"Changing America," Pages 3-11.

STUDY 4. CHRISTIANITY, A SOCIAL AS WELL AS RELIGIOUS SYSTEM
"Personal Economy and Social Reform," Pages 142-146
"Christianizing the Social Order," Pages 103-122

STUDY 5. RICHES AND CHARACTER
"Personal Economy and Social Reform," Pages 53-58
"Jesus Christ and the Social Question," Chap. IV (especially pages 215-225)

STUDY 6. POVERTY, ITS MISERY AND RELIEF
"Jesus Christ and the Social Question," Pages 226-266
"The New Democracy," Page 321
"Sociology and Modern Social Problems," Chap. XIII
"Outlines of Economics," Questions, Page 21

STUDY 7. RESPECT FOR LAW AND ORDER
"The Wage Earner," Page 25
"Christianizing the Social Order," Pages 341-351

STUDY 8. SOCIAL AND RELIGIOUS EFFECTS OF THE REIGN OF PROFIT

"Christianizing the Social Order," Pages 222-234

"Changing America," Pages 83-106

STUDY 9. OUR RELATION TO DESPISED GROUPS

"Christianizing the Social Order," Pages 59-60 (2)

"Sociology and Modern Social Problems," Chap. XI and Pages 217-229

STUDY 10. THE MEANING OF THE KINGDOM OF GOD

"Christianizing the Social Order," Pages 48-102

"Jesus Christ and the Social Question," Pages 120-128; 356-359.

Section I

ECONOMIC STUDIES

LESSON 1

The Necessity for Daily Work

QUOTATIONS

The community of true men is a community of labor, and when a man gets outside of the common work of mankind, he gets outside the Kingdom of God. Except in sickness, childhood, age and spells of rest and play, it is ethically bad to be idle.—RAUSCHENBUSCH.

How can I best use my life for the betterment of social conditions and the welfare of my fellowmen? is a question to be faced and answered by all.

The "call to social service" is not, to most men, a call to do definite "social work" in the slums of a great city. It is much rather a call to all men to enter the ordinary spheres of labor and use their ordinary life-work as a means of "social service."—H. G. WOOD.

There is a great mass of labor that must be performed every day in the year if merely the

present status of human civilization is to be maintained. Food must be cooked and served, shoes must be made, streets must be cleaned, the sick must be cared for, the children taught. If all workers, men and women, older boys and girls, should cease labor for even a few days the greatest suffering would result,—and if this should be kept up for weeks untold horrors would ensue, of which death would be but an item.

Daily work with hand and brain must be unceasingly performed if the world is to move on to the accomplishment of God's great purposes. This vast amount of work must be done or we all cease to exist.

How unsocial then, because contrary to the common good, is the desire of many to acquire wealth quickly so that they may live without work. It should always be remembered that work has not one, but two objectives: First, work is the means through which we secure our own living; and equally it is the share of the world's necessary labor that we undertake, day by day, to accomplish.

Questions

1. Does it ever pay to do more work than we are compelled to do?

2. How soon ought a boy to begin to earn all or part of his own living?

3. When a boy starts to work, should he have full control of his money?

4. Ought a man to retire from business when he has made enough?

5. Do you think we would be any happier than at present if we did not have to work to satisfy our needs?

6. Does the necessity of work have any effect on the development of a person's character? If so, how?

7. Figure out the different persons who help you daily by making possible your ride from home to work or elsewhere on the trolley car.

Scripture Passages Referring to the Problems of Work

Earning one's living. 1 Tim. 5:7-8, 17-18.
Working to exist. 2 Thess. 3:6-16.
Enjoyment of difficult work. Neh. 4:1-6.
Laboring with unusual motives. John 4:27-38.
Time for work and for rest. Eccl. 3:9-13
Laboring for spiritual rewards. John 6:27-33.
Jesus' personal declaration. John 5:9-18 (note verse 17).

Personal Thought

We need not consider the world a place in which all creation is finished. Many things are

being done and many things which God wants to create cannot be done until he has just the help he needs from certain of his creatures here upon the earth.

> Go labor on, spend and be spent,
> Thy joy to do the Father's will:
> It is the way the Master went;
> Should not the servant tread it still?

LESSON 2

The Dignity of Labor

QUOTATIONS

For it is this acceptance of responsibility in small things which dignifies any task, no matter how obscure, into a share in that great stewardship which is the honor of all service. This voluntary responsibility for good work is as dignified when it appears in a stable as when it appears, rather more rarely, in legislative chambers. There is an aristocracy of workers; it is composed of those who acquitted themselves as the tombstone testifies of Ann Lushcombe: "She done what she could."—SIR GILBERT PARKER.

If now we could have faith enough to believe that all human life can be filled with divine purpose; that God saves not only the soul but the whole of human life; that anything which serves to make men healthy, intelligent, happy and good is a service to the Father of men; that the Kingdom of God is not

> bounded by the church but includes all human relations—then all professions would be hallowed and receive religious dignity. A man making a shoe or arguing a law case or planting potatoes or teaching school could feel that this was itself a contribution to the welfare of mankind, and indeed his main contribution to it.—RAUSCHENBUSCH.

If the very existence of men upon the earth and the progress of civilization are both so dependent upon man's labor as would seem to be true from our last lesson, then assuredly it must be a very honorable thing to have a part in the world's daily work. If we agree too that God is still working in the world and seeks our daily help to make the world a better place in which to live, most certainly it must be dignified and even Godlike to participate in labor.

Unfortunately there has grown up in the world an idea that the "best people" are the so-called aristocracy, those of independent means living without daily toil. Nothing could be farther from the truth. In the bee colonies they appoint regular periods when the working bees kill all those who do not work. In human society we have bowed down to the drones as though they were superior, rather than very in-

ferior persons, which in reality they become, if they live long in idleness, supported by the work of others.

All labor is honorable when performed under reasonable conditions, and in the spirit of service to other men.

Questions

1. Do you know personally any people who think it is undignified or dishonorable to work?

2. Do you know any who envy people that do not have to work?

3. Is a "White Collar" job any more desirable than a "Soft Shirt" job?

4. In what respect are criminal gangsters and the idle sons of the rich in the same class?

5. Why do the habits of these two groups of young men cause others to despise work?

6. Would Jesus have developed the point of view he did, if he had not been a workingman, but the son of a rich man?

7. Which of the Scripture references do you think is the best statement about work?

Scriptural Epigrams Regarding Labor

David's estimate. Ps. 104:21-24.
Solomon's estimate. Prov. 22:29.
Moses' command. Exodus 20:9.
Paul's estimate. Romans 12:11; 2 Tim. 2:15 (see the authorized version).

Paul's advice. Eph. 4:28.
Jesus' devotion to his own work. John 9:4.
Jesus' word of comfort to the toilers. Matt. 11:28-30.

PERSONAL THOUGHT

It is a happy thought that Jesus Christ, who has influenced education, government and civilization more than any philosopher or statesman, was for at least a dozen years a carpenter and did daily useful labor at the artisan's bench. G. Campbell Morgan writes thus of this influence in Jesus' life—

"The carpenter's shop made Calvary not a battle field merely, but a day of triumph that lit heaven and earth with hope; and if you and I would triumph when our Calvary comes, we must triumph in the little things of the common hours. No man is fit for the great places of service who has not fitted himself by fidelity in obscurity."

LESSON 3

Satisfaction in Being a Productive Person

QUOTATION

> The growth of two bales of cotton or two bushels of wheat, where one grew before, may make the difference between a besotted, superstitious and reactionary people and an intelligent, cultured and progressive people. Until the material problems which beset mankind are solved; until misery, disease, crime, insanity, drunkenness, degeneration, ignorance and greed—which are the offspring of poverty—are removed, humanity will not be able to essay the problems of mind and social intercourse! However spiritual a structure civilization is, it is nevertheless built upon wheat, pork, steel, money, wealth.
> —WALTER E. WEYL.

To produce this wealth on which all organized life is founded, we work in two ways. Some of us are called direct producers, some indirect producers. The boy who works in a manufac-

tory or a mine, for a railroad company, on a farm, or even in a store, is a direct producer. The boy who works in a lawyer's office, for a newspaper, or in a government office of any kind would be, like the clergyman, the school teacher or the policeman, an indirect producer of wealth.

One is just as important as the other, so long as the indirect producers do not become too large in number compared with the farmers, miners and such groups who actually take valuable things from the soil.

QUESTIONS

1. Are you a direct or an indirect producer, or are you still in the period of preparation?

2. How can a poet or novelist help other men produce the necessities of life?

3. Do you think it would make any real difference in the success of the work in which you are employed if you should leave?

4. Consider whether the way you do your work would make it hard or easy to fill your place.

5. What are proper reasons for leaving a position?

6. Why must every employed worker produce somewhat more than he himself receives? (See "Outlines of Economics," bottom of Page 100, Question 4.)

7. What can a Christian boy do in his daily work to enable God's will to be more nearly done in his office or workshop?

Consider his relation to his fellow workmen, to his employer or foremen, to his customers and consumers.

Bible References for the Week

The balance of effort,—work—worship—rest. Ex. 20:2-11.

A wife and mother as a producer. Prov. 31:10-30.

The need of Godlike qualities in those selected for difficult tasks. Gen. 41:37-45.

Jesus' story about using one's abilities. Matt. 25:14-23.

The tragedy of the slothful. Matt. 25:24-30.

The reward of efficiency. Luke 19:11-26.

Paul's satisfaction in being a producer. 2 Thess. 3:8-9.

Personal Thought

There is this fundamental difference between God and the usual boss or foreman—As the Divine Master Workman observes the daily work of a man or boy, he takes pleasure in every sincere effort. An employer wants results. A father, teacher, or God may appreciate a noble failure more than an average success. Immediate success does not so much concern God as the spirit in which work is done and the honesty of the effort.

Not on the vulgar mass
Called "work" must sentence pass,
Things done, that took the eye and had the price;
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice:

But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account;
All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled the man's amount:

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped:
All I could never be,
All men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped.

ROBERT BROWNING.

LESSON 4

The Sin of Being Idle or Non-productive

QUOTATION

> I do not recognize as either just or salutary a state of society in which there is any "class" which is not laboring; any human beings, exempt from bearing their share of the necessary labors of human life, except those unable to labor or who have fairly earned rest by previous toil.—JOHN STUART MILL.

For ages the world's thinking has justified a leisure class. If there were only a hundred people in some isolated land and a hundred tasks needing to be done each day, every one of us would agree that those hundred tasks should be equitably divided, surely among the able-bodied members of the hundred. When, however, life becomes complicated and we consider a hundred million people, peculiarly enough we do not think it strange that several million persons should, for some reason or other, live off the

rest of us. Lloyd George says that two million men of means in England have no occupation. Like every other human advantage, leisure spoils with too great a quantity. To be universally worth while, it needs to be evenly distributed, each man and woman having reasonable periods of labor of whatever kind and also reasonable periods of leisure for family life, recreation, reading and study and special service, religious, social and the like.

For the mass of laboring people this leisure is now cut to the minimum and often the man or boy comes to his too small bit of leisure so overexhausted that he can neither enjoy nor profit by it. And this is partly because large numbers of people do not work at all or because the products of those who do labor are not fairly divided among different classes of workers.

Questions

1. Which is the more productive labor, conducting a downtown lunch room for workers, or utilizing the same capital and energy in a catering business for fancy teas, card parties and the like?

2. Suppose five acres of land in the heart of a city be set aside for public recreation, is that land productive or non-productive?

3. Do you consider a brewery a productive industry? How about the gambling house? The burlesque show?

4. Is it socially right to earn one's living in a non-productive occupation?

5. Do you think a man or boy can be a sincere Christian and do no useful labor?

6. What work is open to those who have independent incomes?

7. Would it be fair to say that lifting our share of the world's load of labor is one of the chief ways of giving non-Christian people a right conception of the ideals and purposes of Christianity?

BIBLE TEXTS RELATING TO LABOR AND LUXURY

Satisfaction with a simple life. Prov. 30:7-9.

Luxury no substitute for love. Prov. 15:16-17.

Samuel's warning of the danger of a King and a court. 1 Sam. 8:6-18.

An exaggerated regard for evidences of wealth. James 2:1-10.

Happy division of labor. Rom. 12:4-8.

Counsel to both the oppressor and the oppressed. James 5:1-12.

Condemnation of those who pretend to be righteous but who are unjust and oppressive. Luke 20:45-47.

PERSONAL THOUGHT

When studying a subject like this it is easy to think out what some man of wealth should do. Mr. Wood has pointedly suggested that all social reforms may well begin at home: "If we can cleanse our own personal conduct of offense, we make at least one part of the social organism healthy and we establish a base from which other necessary reforms may be effected."

LESSON 5

The Need of a Better Distribution of the Necessities and Comforts of Life

QUOTATIONS

The mere increase of production and accumulation are in themselves of little importance, so long as either the increase of population or anything else prevents the mass of the people from reaping any part of the benefit of them. It is only in the backward countries of the world that increased production is still an important object; in those most advanced what is economically needed is a better distribution. Leveling institutions, either of a just or of an unjust kind, cannot alone accomplish it; they may lower the heights of society but they cannot, of themselves, permanently raise the depths.—JOHN STUART MILL.

But even under the conditions of economic scarcity there would be no antagonism of interests between man and man if human nature were to undergo

> a change by which altruism were to replace egoism. If I could develop the capacity to enjoy food upon my neighbor's palate as well as upon my own as I have already developed the capacity to enjoy it upon the palates of my children, and if my neighbor could develop a like regard for me, obviously there could be no antagonism of interests between us on the subject of food. Let this capacity become universal, and the moral problem would be solved. That would be the Christian's Millennium. —MARSHALL-WRIGHT-FIELD.

It is hard to conceive how humanity could be permanently benefited by any scheme of redistributing wealth that would merely take property from one group of people and give it to another. It is, however, equally foolish to think that the present system of distributing the good things of life is entirely right, or that it cannot be improved. By better education of the youth in the families of the working masses, by doing away with the grosser sins like commercialized vice and intemperance, and eradicating known and preventable causes of poverty, a very great change could be brought about in the equalizing of opportunity. This in itself would divert by perfectly fair means millions

of dollars annually from those who have too much to those who suffer from not having enough.

We usually think of this suffering as physical and much of it is; but the mental suffering of abject poverty should not be overlooked, nor the degenerating influences in the case of a family suddenly removed from comfortable circumstances to those of a losing struggle for maintenance. Such tragedies frequently result from industrial accident to the bread winner or other causes not connected with shiftlessness or wrongdoing of any kind.

The efforts of labor unions and the passing of better industrial legislation are both helping in this fairer distribution of wealth.

QUESTIONS

1. Malthus had an idea that the only way to secure enough good things to go around was to cut down the number of people in the world by compelling a decreased birthrate. Why is his plan not considered necessary to-day?

2. If there is abundant food in Chicago for its total population why do many go hungry?

3. Suggest one thing being done either in England or America to redistribute swollen fortunes or unearned incomes.

4. Do you think wise the increasing practice of states to pay sums of money to widowed

mothers for the purpose of holding the family together?

5. Is that a legitimate way of redistributing wealth?

6. If God furnishes enough for all men's needs, should it not be the duty of every Christian to help see that each gets a reasonable share?

7. Can a Christian boy or man do anything to help bring about a better distribution of wealth?

Consider:

(1) The political candidates one shall support.

(2) The organizations to which one gives time and money.

(3) Personal thrift.

(4) The attitude toward ill-gotten wealth maintained by the newspaper one habitually buys.

(5) Opportunities of helpfulness to individuals with less chance than oneself.

Bible Teaching About a Fair Distribution of Good Things

Generosity in sharing land. Gen. 13:1-13.

An affirmative answer to a world-old question. Gen. 4:9-15.

God championing the cause of the oppressed. Ps. 103:6-8.

Jesus' appreciation of the need of every man. Matt. 25:31-40.

A neighbor in need. Luke 11:5-9.

A reasonable sympathy for others' needs. 1 John 3:16-18.

All distributive problems yield to love. Matt. 22:34-40.

LESSON 6

The Consumption of Wealth—the Spending of Money

QUOTATIONS

I know not why it should be a matter of congratulation that persons who are already richer than any one needs to be should have doubled their means of consuming things which give little or no pleasure except as representative of wealth; or that numbers of individuals should pass over, every year, from the middle classes into a richer class, or from the class of the occupied rich to that of the unoccupied.—JOHN STUART MILL.

Expenditure forms character, and, if it be not rightly motived and controlled, the character so formed is not Christian. If the claims of culture are not to run away with us, we must regulate and control our spending. The impulsive satisfactions of personal tastes most obstinately refuse to be regulated, and most readily create disproportion in

> the spending alike of our energy and our financial resources. Where we are unwilling to discipline ourselves, it is flattery to think that we do not indulge ourselves.—H. G. Wood.

Property and particularly money are stored energy, personality in reserve. If we have earned it, it is peculiarly a part of our very selves. The way our money is spent may help or hinder the spread of Christianity and affect the measure of human happiness as much as our spoken word or most carefully considered act. The material things for which we spend money, the pleasures we buy, and especially the persons whose business we help maintain by regular patronage, cannot be too thoughtfully or prayerfully considered. Many formal religious acts are not nearly as important as is the duty to determine whether or not the expression of ourselves through our money is completely as Jesus would advise if he could talk it over with each one of us.

Questions

1. If you were suddenly to inherit sufficient money to make you independent, how would you change your way of living?

2. Does the last reference mean that a man can always do what he wishes with what he

calls his own? Consider some definite limitations like carrying firearms, cruelty to animals, etc.

3. Do you think a person should seek to discover whether or not manufactured goods, which he constantly buys, are produced under fair conditions?

Consider the value of the work of the Consumers' League, and the use of the Union Label.

4. Is it right to invest savings in a corporation and receive dividends without knowing anything about the conduct of the human relationships of that corporation?

5. Suggest three practical ways in which a boy or young man can extend Christ's Kingdom by personal habits of spending.

References Dealing with Spending

A practical question in a spiritual setting. Isaiah 55:2.

Conscientious expenditure. Job 31:16-28.

Difficulties in making wise use of money. Eccl. 5:8-20.

Extreme generosity urged. Matt. 5:38-42.

Things money cannot buy. Acts. 8:17-24.

Paul's universal principle. 1 Cor. 6:12.

Can I do what I will with my own? Matt. 20:1-16.

Personal Thought

We are so closely knit together that the commonplace disciple with the silent influence of

his merciful heart; with his sincere word of testimony; with his inspired prayer; *and with his dollar,* can make a contribution to the consummation of Jesus' great hope for humanity, the influence of which no man can measure.—DEAN BOSWORTH.

LESSON 7

The Difficulty in Finding Joy in Daily Work

QUOTATION

When a distinguished educator addressing an audience of workingmen dwelt on the dignity and joy of work as the cure of labor disputes, which, he assured them, would bring an end to their babbles, we are told that he was greeted with ironic laughter. That derision is easy to understand when we remember that the pride of handicrafts flourished most in a period when men worked more commonly for themselves than for others. In the corporate industries of our own day, in the vast mechanisms in which the individual counts for so little; when men can hardly see the results of their work through the complicated processes which deal with it after it leaves their hands; when they drudge, for instance, at the deadening routine of "piece work" under a system of fines for errors, of "speeding up" as in textile machinery,

and driven by vigilant foremen—then it begins to be evident to the least discerning that the joy of work loses some of its edge.—*Boston Transcript.*

When a boy or man does not enjoy his work one of four causes can usually be discovered.

1. He may be in a "dead end" job, monotonous, deadening work with no apparent future.

2. The business or industry is, perhaps, wrongly conducted, or passing through changes which work hardship to some classes of workmen.

3. The man or boy may be untrained or may not have found himself vocationally; he is, perhaps, a square peg in a round hole.

4. He may simply never have learned how to coöperate in an enterprise.

Some influences and motives which do bring joy in work are:

1. Thorough understanding of the purpose and value of one's work.

2. Receiving commendation from others because of faithfulness or efficiency.

3. The human contacts—friendships made at work—and the sense of playing a team game in production of needful things.

4. In the more skilled employments intellectual or artistic satisfaction in work well done.

5. Some liberty in the performance of duty; the sense of responsibility accepted, the absence of any feeling of being driven by others.

It is obviously the duty of every Christian, both by reason of the ideals of Christianity and as a workman, to put forth every possible effort to find the employment in which he can be most useful in the world. Then one of the conditions of delight in daily work will have been satisfied. It is just as obviously the duty of Christian organizations to perform for their young men and boys this function of adjusting them to the work in which they can take joy and pride, also to work persistently for fairer and happier conditions in all kinds of labor.

Vocational satisfaction usually comes from a secure confidence in one's ability and a sense of rendering successful service to mankind. Emerson puts it in a striking way: "If a man can write a better book, preach a better sermon or make a better mouse trap than his neighbor, though he live in the veriest wilderness, the world will make a beaten path to his door."

Questions

1. Is there any reason why a boy should expect success to come easily?

2. Does it indicate a dangerous situation if a boy or man finds his job easily done? Is it not possible that he has a small idea of its possibilities?

3. Do the Scripture passages apply to conditions of work to-day?

4. Give any instances from your own observation where you think they do or do not apply.

5. Why can a Christian boy more easily find joy and satisfaction even in a monotonous situation than can any other boy?

BIBLE PASSAGES WHICH BRING ENCOURAGEMENT TO THE FAITHFUL WORKER

Courage and success. Joshua 1:1-9.

The happiness of a godly nation. Ps. 106:1-5 and 47-48.

Diligence bringing prosperity. Prov. 10:3-9.

The result of righteous dealing. Prov. 11:10-20.

Faithfulness preceding advancement. Matt. 25:19-23.

Directness of aim, "this one thing I do." Phil. 3:7-16.

Adjusting a young man's difficulty with his employer. Philemon 8-21.

PERSONAL THOUGHT

Work thou for pleasure,
Paint or sing or carve
The thing thou lovest
Though the body starve.

Who works for glory
Misses oft the goal,
Who works for money
Coins his very soul.

Work for the work's sake
Then, and it may be
That these things shall be
Added unto thee.

KENYON COX.

LESSON 8

Sabotage, a Drawback to the Labor Movement

QUOTATION

> The labor movement is the term applied to the spontaneous efforts of wage-earners to better their condition through labor organizations. Starting in its modern form in England at the time of the industrial revolution, it has spread to every country which has introduced the factory system and advanced with increasing momentum until it is one of the most significant features of the industrial order.
>
> The purpose of labor organizations, or trade unions, is, in general terms, to advance the interests of the workmen who form them. To accomplish this they choose officers, accumulate funds, administer mutual insurance or benefit features, bargain with employers in reference to wages, hours, and other conditions of employment, organize and carry through strikes and boycotts, col-

> lect and disseminate information in reference to labor conditions, and agitate for legislation designed to promote the interests of labor.—SEAGER.

No man with a thorough comprehension of twentieth-century conditions of industry and an open mind could for a moment question the usefulness of labor organizations or their right to exist. The methods of regular labor organizations are:

Collective bargaining
Conduct of strikes
Agitation for improved labor legislation
Signed contracts with employers
Insurance benefits.

However, the man or boy in industry to-day is confronted with other proposals, to bring about the improved industrial condition of the laboring masses, such as

Direct action to destroy rather than adjust the present system of industry.

Wanton destruction of machinery or of goods in the process of manufacture, sometimes called sabotage.

Refusal to make, or, having made, to keep contracts with employers.

Loitering, doing the smallest possible amount of labor for a given wage.

Both in France and in the United States the leaders actively conduct strikes and have enlisted the interest and support of a considerable number of unskilled workmen, and some able leaders. They appear under various names, Syndicalists, Industrial Workers of the World, Direct Actionists, etc.

One of the most alarming aspects of the situation in the United States has been the unjust and unchristian measures used against them in some cities, a fact which has only served to popularize the movement among the less enlightened workers and has drawn them more compactly together. They have taken a position of opposition to the American Federation of Labor, and thus further complicated the already tense conflict between capital and labor. They are equally opposed to the peaceful and constructive methods of political socialism.

Their ultimate aims are frequently worthy, but their means of reaching those ends seem, unfortunately, to be intended to destroy rather than to adjust the present social order, and particularly are the means used damaging to the characters of those whom they enlist. Their methods also create bitterness between classes.

QUESTIONS

1. If an employer indulges in unjust practices as bad as sabotage, does that justify the workman in doing the same?

2. If workmen wilfully and deceptively spoil goods in manufacture, is the employer any better if he proceeds against them by oppression and illegal measures?

3. Do you think a refusal to deal with properly constituted labor unions has had anything to do with the appearance of violence, sabotage and the like in labor conflicts?

4. Do you think that employers who refuse recognition to the union would be willing to remain unorganized if they themselves were workmen?

5. Granted that the thorough organization of labor would very greatly change the employer's position in some industries, is that any reason why those changes should not be made?

6. Would a so-called "triple control" of industries, composed of employers, labor unions, and government, help solve our present difficulties?

7. Is there a lesson for believers in sabotage in the public reaction against the militant suffragettes in England because of their acts of violence?

8. Will Jesus' doctrine of non-resistance work?

9. Is violence as practical as it looks?

10. If the principles set out in the Bible refer-

ences were lived up to by all men, would that do away with both sabotage and oppression?

ETHICAL PRINCIPLES FROM THE BIBLE WHICH HAVE A BEARING ON SOCIAL CONFLICTS

The sharing of burdens coupled with individual responsibility. Gal. 6:1-5.

A law whose penalties cannot be escaped. Gal. 6:7-10.

The oppressor an insult to God and man. Prov. 14:31-34.

Prosperity no indication of a state of justice. Prov. 16:1-8.

No difference among men in God's sight, all under the same moral law. Ps. 33:6-20 (especially vs. 14, 15).

All men capable of sin and of regeneration. Rom. 3:9-26.

The supremely Christian attitude. Luke 6:27-38.

LESSON 9

Historic Steps Leading to Our Present Organization of Business and Industry

QUOTATION

Men are so constituted that their happiness, their existence even, depends upon their having command over certain material commodities and personal services. They must have food, shelter and clothing in order to live.

The object of business activity is to create or obtain these material and immaterial conditions to well-being. Primitive men went about the task directly. They killed game for food, erected their own huts and made their own garments from the skins of animals. Their civilized brothers have learned that business activity is more fruitful when it proceeds by roundabout and coöperative methods. They spend much of their time in fashioning tools, machines, and other aids to production, and concentrate their attention on special tasks, relying on others to provide

> most of the things which they require. It is this indirectness of modern business activity which gives rise to many of the most important problems of economics.—HENRY R. SEAGER.

It is extremely important for every man and boy living in this very complex age to understand how the modern systems of manufacture and trade were developed. When we discover the long and even painful processes by which our present methods of supplying human wants have been built up, we shall not be hasty in wanting to tear this mechanism down. On the other hand, when we realize how new is the modern system of world-wide housekeeping and how many changes it has already gone through we should be encouraged to strive constructively and helpfully for better conditions of life and a surer state of happiness for the humblest workman, who honestly tries to furnish something for the world's need.

Some of the different stages through which man has gone to reach the present organization of industry are:

The Hunting and Fishing stage.
The Pastoral, animal-keeping stage.
The Agricultural, ground-tilling stage.
The Artisan, simple manufacturing stage.

The Trades stage, beginning of business, exchange and selling.
The Era of Machine Production.
The Professional stage—personal and community service of a high class.

The greatest crisis in this changing process was the Industrial Revolution in England in the latter part of the 18th century, when production by machinery became a real factor. This threw great numbers of men out of work and caused other changes which created the need for modern labor organizations.

QUESTIONS

1. In what ways have these industrial periods affected family life for good or ill?

2. What difference was there between the relation of employer and apprentice in the artisan stage and now? (See quotation at head of Lesson 7, Section I.)

3. Do you think the changes in our industrial and business life which are needed to-day will come in a swift revolution or gradually, as have most of the other stages of progress?

4. What do the American Indian's ideas of heaven reveal regarding the basis of a people's thought about a future state?

5. How do you suppose men first conceived the idea of golden streets in heaven?

6. Would they have done so if gold had been as plentiful as iron?

7. If a boy of fourteen and a father of fifty years of age should write out their views of what heaven should be, would there be much similarity?

8. Does all this have any bearing on tolerance toward other people's religious ideas?

SCRIPTURE PASSAGES INDICATING THE CLOSE RELATION BETWEEN A PERSON'S ECONOMIC STATE AND HIS RELIGIOUS LIFE AND THOUGHT, ESPECIALLY ONE'S CONCEPTION OF HAPPINESS [1]

A kingly idea of heaven, safety and pleasures. Ps. 16:8-11.

A statesman's idea, prominence as a reward. Dan. 12:1-3.

The shepherd's conception, good pasturage. Is. 49:8-11.

A philosopher's view, a time when all things will be fully known. 1 Cor. 13:8-12.

The vision of one who "had not where to lay his head," the happiness of home. John 14:1-3.

[1] Professor Rauschenbusch suggests that in studying this lesson we should remember that,—"Our present industrial system is the slow product of history and the most efficient economic system the world has ever had, and at each stage the economic conditions have deeply influenced the ethical and religious ideas." He further points out that the student should realize that our ideas of man's relation to man and especially our household and business maxims are molded for good or evil by economic environment and occupation. Think how many of our common expressions come from our seafaring and pioneer ancestors, like "sailing close to the wind," taking a new tack," the newcomer being called "tenderfoot," etc.

Strange combination of a highly spiritual with materialistic conceptions of a future state. Rev. 21 :15-27.

Jesus' idea, a condition as well as a place. Luke 17 :20-21.

LESSON 10

The Interdependence of All Men

QUOTATIONS

Competition solidifies but coöperation mobilizes and arrests social stratification by assuming the equality of neighbors. The essence of it is: "Do for others while they are doing for you." It may even be: "Do for them before they do for you," for in this way you reap advantage by being first in generosity.

The older trade adage expressed in the parlance of the street is: "Do others before they do you." Individualism and suspicion are the outcome of competition; generosity is a product of coöperation.—SIMON N. PATTEN.

As means for transportation improve one section of the country begins to specialize in one thing and another section in something else; they are no longer independent self-sufficing units; the process of production becomes more complicated; and we have the growth

> of a national economy. Sometimes this process of specialization may be carried so far that a whole nation comes to specialize in manufacturing and becomes very largely dependent upon other countries for its raw material and food supplies, as in the case of Great Britain to-day. Such a situation may well be called an international economy. The present tendency toward this stage is manifested in the increasing dependence of modern nations upon foreign supplies and foreign markets. — MARSHALL-WRIGHT-FIELD.

It is a common saying that the discoveries and inventions of the 19th century have made the world a neighborhood and that the 20th century should make the world a brotherhood. This is the hope of all progressive Christians. Missions, both home and foreign, are gradually having the effect of binding the world together. The world-wide labor movement is making laboring men in Germany protest against proposed war with England. If the church can be increasingly made conscious of its responsibility for social injustices, and the labor movement can be purified in its operation by the ideals of Jesus, two great strides will have been made toward a world-wide sense of brotherhood.

No material issue can help this ideal outcome more than the realization on the part of every one of us of how much in debt we are to each other for the satisfying of the simplest wants of our daily lives. And this is true not merely of our race; but black, white and yellow, we stand before God the common Father, and assuredly the kingdom cannot come until we are willing to say not only, "Our Father," but say and mean, "Our brothers."

Professor Patten's statement points out how necessary is the hoped for industrial age when generous coöperation shall supersede cut-throat competition in our business life. When men are so dependent on each other, how foolish it is to think that the best economic state must be one where every man is "for himself," without regard to the common good.

QUESTIONS

1. Does competition teach us a sense of interdependence?

2. How many people do you suppose it takes to make possible for us the cup of cocoa we enjoy?

3. Can one logically despise any person who is needful to one's own life?

4. Do the somewhat communistic experiences of the early Christians justify such a program among Christians to-day?

5. In what ways has foreign missionary activity revealed one portion of the world to another?

6. How have commerce and missions unintentionally aided each other?

7. What is meant by a man having a *world viewpoint?*

References for the Week

Necessity for friendly relationships. Gal. 5:13-15.
Jesus' solution for difficulties between men. Matt. 22:37-40.
Paul's suggestions to Christians. 2 Tim. 2:24-26.
An experience of the early Christians. Acts 4:32-35.
Their attention to the needy among their own company. Acts 6:1-6.
A confident dream of peace among all nations. Micah 4:1-5.
Jesus' inclusion of all in his last earthly command. Mark 16:15.

Personal Thought

Oh, East is East and West is West, and never the twain shall meet,
Till earth and sky stand presently at God's great judgment seat;
But there is neither East nor West, border, nor breed, nor birth,
When two strong men stand face to face, though they come from the ends of the earth!

—Rudyard Kipling.

Section II

SOCIAL STUDIES

LESSON 1

The Individual and the Community

QUOTATIONS

> I confess I am not charmed with the ideal of life held out by those who think that the normal state of human beings is that of struggling to get on; that the trampling, crushing, elbowing, and treading on each other's heels, which form the existing type of social life, are the most desirable lot of human kind, or anything but the disagreeable symptoms of one of the phases of industrial progress.—JOHN STUART MILL.

> That city is a failure which is merely a place where people are born, do their work and die. Only that city approaches success which becomes a good place in which to live, a large household in which the spirit and purpose of the family are extended to include the whole community.—*The Outlook.*

Here is one point at least where science and the Bible agree easily enough at the very outset.

Your scientific text-book says man is a gregarious animal, that is, men, like sheep or buffalo, go in herds or groups. The Bible says: "None of us liveth to himself and none dieth to himself." To be sure this alludes directly to a man's relation with God; but a full reading of the passage clearly shows that the writer has also in mind a person's relation to his fellows. Both great sources of truth point out our inability to get along without each other. If nature demands it and religion agrees, how eager we should all be to study the fine art of living together.

I step out of my house on to a pavement that costs a great deal of money. My trip to the office is made safe by many traffic policemen. If the house in which I live catches fire, trained men risk their lives to put the fire out.

No one asks me to pay directly for these invaluable courtesies. They form a part of the civilized community's service to the individual, like God's sun shining on the just and the unjust.

No thoughtful man would claim that the community does all it should for its citizens. However, the chief difficulties in the way of ideal community life in North America lie in the selfishness of individuals and powerful groups and interests. Most of us neglect our duties to the body politic, and certain groups always make

use of community needs to gain illegitimate wealth or further unworthy ambitions.

Questions

1. How do the political boss, the criminal gangster or the proprietor of a cheap dance hall use our social habits for selfish purposes?

2. Do public service corporations do the same thing?

3. At what age do you think a boy becomes conscious that he is a member of the community and has responsibilities toward many people?

4. What do you suppose Jesus would say of a community where many are overworked, some want work but cannot find it, and where a goodly number live entirely off the effort of others?

5. Just who make up in a modern city the three classes mentioned in the previous question?

6. Does the story of the rich young ruler (Matt. 19:16-26) throw any light on the problem of young men with great incomes?

7. Describe a community that you would be really proud of.

Bible References for the Week

Each life a part of the life universal. Rom. 14: 7-12.
Unity and peace among Christians. Eph. 4:1-6.
Christian rules for community life. Rom. 12: 1-9.

Christian rules for community life. Rom. 12: 10-21.
Dependence upon each other. 1 Cor. 12:12-31.
Jesus' standard for one who would rule over his fellows. Matt. 20:20-28.
Jesus' demonstration of service to one's group. John 13:3-17.

PERSONAL THOUGHT

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good; myself. But my duty to my neighbor is much more clearly expressed by saying that I have to make him happy—if I may.—ROBERT LOUIS STEVENSON.

LESSON 2

The Family, the Basic Unit of Society

QUOTATIONS

With the integrity or instability of the unit of civilization is likely to stand or fall the structure of that civilization. If marriage is an elementary expression of organic social life, a witness of that social continuity which is coming to be recognized in the Church, the industrial order and the State; or to say the same thing in the language of Christian philosophy—

If the individual comes to his self-realization only in and through his service to the social order, then the integrity of the family as the most elementary group of social life will be reverently guarded and stringently secured.—FRANCIS G. PEABODY.

In just one social group is each individual of boundless value, no matter how many individuals there are. That group is the true family.—HARRY EMERSON FOSDICK.

It is easy to understand how in primitive society the family was the group around which all organized life centered, and, although many things formerly done in the family are now done in the factory and elsewhere, still the little group with whom we live is the basic social unit for us. If a boy or young man can learn to take a helpful place in his home, and play a team game there, he will later understand better how to find his place in other units of business, politics, and religious or social betterment activity. Man is distinguished from the lower animals by the length of time the family holds together, and by the mutual regard of each member for all the others. Particularly is this true of the males. When a young man merely sleeps and eats in a house without entering lovingly and helpfully into the work and life of that home he descends toward the beast level.

Not only should one seek to take his place ideally in his home as a boy for the sake of *that* home, but also that he may be prepared to properly lead and protect in the home he will sometime establish for himself.

Both the extreme socialist and the out-and-out individualist have seemed to underestimate the value of the family in making happy individuals

or a prosperous commonwealth. To-day social thinkers are turning to the family again for help in solving great national problems.

No scheme of government does so much for the individual or for society in general as the presence of good homes, with loving and intelligent parents and healthy, happy children.

It is known to be true that a large majority of boys in reform schools, frequently three-fourths, are there, not because of any particular viciousness above that of other boys, but because their homes have not been real, or even fair, homes. Three causes of ruptured homes are divorce, desertion, and industrial accidents.

QUESTIONS

1. Have a mother and father just as good a right to consider divorce if they are not congenial as another ill-mated couple who have no children?

2. How does a man who deserts his family wrong his wife and children? Does his wrong go further?

3. Suppose a factory or mine does not have reasonable safety devices for protecting workmen, and a family is broken up by death of the father while at work—if this workman's son goes "bad" should any blame rest on the corporation?

4. Who ultimately pays the bills to restrain such wayward boys and men in jails and reformatory institutions?

5. How would you want your children to regard the family if you were the father?

6. Do you know of any school where instruction is given about the family, its history, place in society, etc.?

7. If the family is so important to civilization, what do you think the divorce laws should be?

8. In what ways can each of us make our own family life more secure?

9. Does Jesus mean in Matt. 19:1-11 that couples should never be divorced?

10. Discuss the story of Jesus at the wedding celebration (John 2:1-12).

(a) Does his mother's confidence suggest previous miracles at home?
(b) Notice the family party (v. 12).
(c) Would Jesus have attended a wedding at the very outset of his ministry if he had approved of celibacy as a religious act?

11. What dangers to family unity appear when a boy secures a much better education and opportunity than his parents had?

(Answer the question *first,* then look up Prov. 30:17.)

SCRIPTURE REFERENCES TO THE HOME AND THE FAMILY

Children and parents. Eph. 5:1-2, and 6:1-4.
Husbands and wives. Eph. 5:20-33.
Requirements for Christian family life. 1 Tim. 3:1-13.
To prevent loneliness. Ps. 68:5-6.
Motherly care. Prov. 31:10-31.
Kindness in family life. Col. 3:16-25.
Jesus' friendship with one family.
(a) Instructing the sisters. Luke 10:38-42.
(b) His help and sympathy at the death of the brother. John 11:1-46.
(c) Receiving a costly gift. John 12:1-11.

LESSON 3

Democracy, a Community Ideal

QUOTATIONS

The aspirations of ideal democracy—including, of course, socialism and whatever else may go by a special name—are those naturally springing from the playground or the local community; embracing equal opportunity, fair play, the loyal service of all in the common good, free discussion, and kindness to the weak. These are renewed every day in the hearts of the people because they spring from and are corroborated by familiar and homely experience. Moreover, modern democracy as a historical current is apparently traceable back to the village community life of the Teutonic tribes of northern Europe, from which it descends through English constitutional liberty and the American and French revolutions to its broad and deep channels of the nineteenth and twentieth centuries. — CHARLES H. COOLEY.

> Unless democracy mends the distribution of wealth, maldistribution of wealth will end democracy. And yet the balance inclines in favor of democracy. . . . The forces on its side reach deeper; they are civilizational. It is more likely that democracy will cut the roots of privilege than that privilege will cut the roots of democracy.—EDWARD A. ROSS.

A pure monarchy is a government in which one man rules supreme over all the people; a democracy is where the supreme power rests ultimately in the people themselves.

Professor Cooley very aptly shows how the ideal of a democracy is the fair play idea, merely a chance for everybody, freedom to live and work and to seek happiness. It sounds simple, but we are a long way from real democracy in even the most favored lands.

Without much doubt the total of human happiness could be doubled at once if we could be as wise in regulating business, industry, and politics as we are in arranging our sports and games.

Just imagine a city playground where three big boys constantly used nine-tenths of the play space and apparatus and a hundred children were obliged to use the remaining tenth. Yet

we do precisely this with street railway franchises, water power and the like. Or try to think what a baseball game would be like where the rules allowed certain players six strikes rather than three. We never think of it in baseball, yet learned judges spend months deciding whether we shall have fair play to shippers of freight on the railroads. In fact the Standard Oil monopoly is said to have been built up on the idea of one player having more strikes than the rest.

QUESTIONS

1. Is there any difference between a man trying to corner wheat or cotton and a bully driving all the little children out of a playground?

2. Suggest ways in which the life of your city or town could be made more nearly to approach the good fellowship of games.

3. Struggle is good for men, but does fair play take the struggle out of baseball?

4. What does DeTocqueville mean when he says, "A despotism may succeed without faith, but a democracy never"?

5. Does Lesson 10 in Part I give any light on question 4?

6. Do you think that the teaching of the Bible shows approval of the ideals of democracy?

7. May there be as much social democracy in a constitutional monarchy like England as in a republic? Why?

BIBLE REFERENCES DEALING WITH CHARACTERISTICS OF DEMOCRACY

Equality of opportunity, if not of ability. Luke 19:12-26.
The strong being generous toward the weak. Rom. 15:1-3.
Service of all in the common good. Gal. 6:1-9.
Freedom of speech. Acts 21:27-40.
Recognition of the rights of the individual. Acts 22:22-29.
Abhorrence of autocratic government. 1 Sam. 8:9-18.
Faith in the future of mankind. Is. 65:17-25.

PERSONAL THOUGHT

O Master, from the mountain side
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again,
Till sons of men shall learn thy love
And follow where thy feet have trod:
Till glorious from thy heaven above
Shall come the city of our God.

—F. MASON NORTH.

LESSON 4

Christianity, a Social as Well as a Religious System

QUOTATIONS

It will be found that those systems of larger idealism which are most human and so of most enduring value are based upon the ideals of primary groups. Take, for instance, the two systems that have most vitality at the present time —democracy and Christianity.

. . . Christianity, as a social system, is based upon the family, its ideals being traceable to the domestic circle of a Judæan carpenter. God is a kind father; men and women are brothers and sisters; we are all members one of another, doing as we would be done by and referring all things to the rule of love. In so far as the church has departed from these principles it has proved transient; these endure because they are human.—CHARLES H. COOLEY.

Family affection in some form is the almost indispensable root of Christianity.—"ECCE HOMO."

> And when we seek in a single phrase to summarize Jesus' ideal for humanity, there is none better than to call it "familyizing" of the world—one Father, all men brothers, and every relationship tuned to the spiritual meaning of that family bond.—HARRY EMERSON FOSDICK.

Beyond clearly teaching that the whole world really ought to live as a happy family, Jesus did not set up any form of industrial arrangement or any political system for his disciples to follow. In fact, there is abundant evidence that he avoided opportunities to do this very thing (Matt. 22:15-22 and 17:24-27). In spite of this, Jesus' teachings contain the principles and spirit of social revolution, and he was consequently dreaded and feared by the Jerusalem authorities. As he depended on his followers to organize the church without giving specific directions, so he depended on them to work, in each nation and time, for a righteous social order builded upon justice and love.

At only two periods in its history has Christianity exhibited a confident faith that it could build a glorified civilization on this earth. Those times of Christlike vision were in its early years before Christianity became the official religion of

the Roman Empire, and the present day in which we live.

All Christians have agreed that the present world was evil; their different attitudes toward the social mission of Christianity have arisen from what they decided to do about this "crooked and perverse" state of society. They roughly divide into three groups.

Group 1. The world is bad, we will therefore flee from it, making at least a protest against its wickedness. We will do penance, say prayers and save our own souls. These have become recluses, monks and ascetics of various kinds. They are, of course, individualists of the most extreme type, though often good and pious souls.

Group 2. The world is bad, but we will live in it trying to keep "unspotted" from its evil by a conscientious religious life and look forward to a better life beyond. These have been good Christians but still individualists, striving to make the world better but only by making individuals better.

Group 3. The world is indeed bad but we will stay in it and not only strive to save individuals but to change social, industrial, and political systems, bringing Jesus' teaching and spirit into every activity of man's organized life. These are modern, socialized Christians.

QUESTIONS

1. What longings do men have that are not satisfied by food, clothing, shelter and a chance to work?

2. Do you ever see a man who is a good Christian in his home but much less so in his business life?

3. Is it his intention to be so, or is he led away by business practices that are strictly unchristian?

4. In what ways then does the Christian ideal, *the world one happy family,* go beyond the democratic ideal of the playground?

5. Of the three historic ways of being a Christian, which is the sensible one for older boys and young men to choose?

6. Which is the bravest and most virile?

7. Which requires greatest intelligence to carry out?

8. What relation does your selection have to,
   (a) Your power to vote at 21 years of age,
   (b) The choice of a life work,
   (c) Relation to the church,
   (d) Daily life at work or elsewhere?

PHASES OF SOCIAL EXPERIENCE AND SOCIAL IDEALS, ILLUSTRATED BY NEW TESTAMENT PASSAGES

The Communism of the early Christians. Acts 4:32-37.

This sharing of worldly possessions not compulsory. Acts 5:1-11.

Their care of the poor and needy. Acts 11:27-30.

Jesus' famous story of the lost boy and the Father's love. (The Universal Family ideal.) Luke 15:11-32.

The sure growth and spread of the Christian ideal of life. Luke 13:18-22.

Love the motive power of the Christian ideal. 1 Cor. 13:1-13.

Vision of Christianity Triumphant. Rev. 11:15.

LESSON 5

Riches and Character

QUOTATIONS

In proportion as luxury gains ground in a republic the minds of the people are turned toward their particular interests. Those who are allowed only what is necessary have nothing but their own reputation and their country's glory in view. But a soul depraved by luxury has many other desires and soon becomes an enemy to the laws that confine it.—MONTESQUIEU.

If a man sacrifices his human dignity and self-respect to increase his income or stunts his intellectual growth and his human affections to swell his bank account, he is to that extent serving mammon and denying God. Likewise if he uses up and injures the life of his fellowmen to make money for himself, he serves mammon and denies God. But our industrial order does both. It makes property the end and man the means to produce it.—RAUSCHENBUSCH.

> A plethora of riches acting on a group for generation after generation smothers many fundamental characteristics common to mankind; and the apparently new qualities of leisure people are but remnants of the nobler individuality that would flourish in a natural environment. . . . The lord and lady have not surpassed the coachman and the maid in character development; and their objects of pride represent what they have lost since their ancestors left the common road.—SIMON N. PATTEN.

All men love to possess power and to exert it over other men and circumstances. Riches represent power in reserve. An automobile is the power of forty horses ready to be released at the move of a small lever. Such a machine gives its owner power to travel great distances and go wherever he chooses. Since wealth gives this wonderful reserve to those who possess it, the fact that most men long for it and use every means to get it is but natural.

The process of amassing a fortune sometimes brings enough moral strain; but spending even a limited amount of money presents severe temptations to the vast majority. The sons of honest men, who have themselves earned great wealth, are notorious for being reckless, immoral

and of slight use to society. The opportunity to use much reserve power has broken down their morals, while the absence of struggle common to ordinary young men has left them without self-discipline and control.

It is the moral and religious duty of every person to conceive happiness in the terms of,—reasonable income, the joys of friendship and family life, satisfaction in books, art, music and the wonders of the natural world, together with service to God and one's fellowmen. If one remains true to such a conception of happiness his character is reasonably safe whether wealth comes or not.

Questions

1. Suggest two advantages and two dangers in having a large income.

2. What do you think of the practice of many Christian people of giving one-tenth of their income to religious and philanthropic purposes?

3. What reasons can you give for the opinion that some should give more and others less than a tenth?

Consider what portion of the income goes for actual physical necessities when a family of five must live on $400 per year and when the same number have $20,000 per year. (See "Christianity and the Social Crisis," Page 292.)

4. What historic instances show Jesus mingling now with the rich and prosperous and again with the humblest of his time?

SEVEN POINTS FROM JESUS' TEACHING ABOUT THE POSSESSION AND USE OF MATERIAL GOODS

1. God is conscious of our material needs. Matt. 6:27-34.
2. Something must stand first in every life, material or spiritual values. Matt. 6:19-26; Luke 12:13-21.
3. Piety combined with unjust dealings is severely condemned. Mark 12:38-40.
4. Riches without doubt endanger a man's spiritual and social sense and therefore make his personal salvation precarious. Illustrated by a story, Luke 16:19-31; illustrated by an incident, Luke 18:18-30.
5. On the other hand possessions are a trust to be administered and one is to be commended for just and efficient management of one's affairs. Luke 16:10-12; Matt. 25:19-30.
6. It is legitimate to spend a part of one's substance for things and experiences that are beautiful and cultural rather than merely *useful*. Mark 14:3-9.
7. Jesus *assumes* that righteous men will give generously of their possessions possibly more than he *teaches* it directly. Matt. 6:1-4; Mark 12:41-44.

PERSONAL THOUGHT

Many a successful young man's religious life has been wrecked by failure to see the truth of Fosdick's statement: "Put money in servile livery and it will do great work; but let it usurp the crown and a man is spiritually doomed."

LESSON 6

Poverty, Its Misery and Relief

QUOTATIONS

Below the economic level of democratic striving men are for the most part too ill-fed, ill-clad, ill-conditioned, too depressed by want or sickness, too harassed by debt or insecurity, too brutalized by child labor or overwork, or too demoralized by recurring unemployment to maintain the morale required for the attainment of democracy.—WALTER E. WEYL.

We have no right to demand that the poor shall meet single-handed, as stray heroes have done, adverse conditions to which ordinary average human beings are not, as a matter of fact, ordinarily subjected. . . . Let us hesitate to praise indiscriminately the great and the powerful, or even the merely successful and prosperous, until we have so far developed a civic conscience, and so far socialized business and industry, as well as the refined arts, that cunning and

> brute force no longer obtain the natural rewards of right living and genuine service to mankind.—EDWARD T. DEVINE.

For ages men struggled in vain to make the earth produce enough to feed and clothe them, but to-day science, invention and improved transportation, or what is called a world economy, have succeeded in making it possible to supply not only the daily needs of the world's population, but to create a large surplus. In the face of this joyous situation, grinding poverty still brings terrible personal suffering and hopeless discouragement into myriads of homes. Poverty ruins the higher aspirations and makes a breeding place for vice and crime.

One of the anomalies of our rich age is the large numbers of men in prosperous nations who are unemployed. This suffering, ragged fringe on the margin of the labor group constitutes a menace to the wage of every worker, germinating spots for unrest, and indicates how far we have come from handling difficult social problems in a masterful manner. The idea that such a group of sufferers is a normal part of any community is an admission that we cannot properly organize our work life, and is vicious doctrine from a humane standpoint.

Love of humanity on one hand and self-protection on the other are driving every advanced nation of the world to study the causes of poverty. Manifestly, if there are enough goods for all, it is of the greatest importance to discover why some are unable of themselves to secure the necessities of life, or why they are withheld by others from so doing. It looks as though the dream of a no-poverty world was about to take shape and reality.

One of the joys of living consists in catching the spirit of one's age and then adding one's mite of effort to the particular contribution that age is making to world progress. Helping eradicate the curse of poverty is surely a very good *raison d'être* and thoroughly Christian. Individually we can do only a little, but by combining with others we can work marvels. These agencies are all helping, directly or indirectly,—The Church, the Public School, Playground, Juvenile Court, Chambers of Commerce, Civic and Political Clubs, Young Men's and Young Women's Christian Associations, Coöperative Associations, Socialist Organizations, Salvation Army, Labor Unions, National Consumers' League, National Child Labor Committee, Society for Social Legislation, Charity Organization Societies, Anti-Saloon League, Home and Foreign

Mission Boards, International Society for the Study of Unemployment, etc. A good list to choose from if one really wants to work.

Question

In what ways do each of these organizations affect the struggle to relieve the world of poverty?

a. Through study and investigation.
b. Through temporary relief.
c. Through preventive measures.

New Testament Teaching About the Poor

Condemnation of those who withhold from others their rightful share. James 5:1-6.
Duty of the religious to care for and respect the poor. James 1:27 to 2:9.
Reaching down to the actual cause of distress. John 9:1-12; Acts 3:1-10.
Administering one's business in a way to prevent poverty and suffering. Luke 12:42-48.
Disapproval of ostentatious giving. Matt. 6:1-4.
The sufferings of the humblest person must be relieved. Matt. 25:34-40.
Jesus' personal sense of mission to the less fortunate. Luke 4:14-21.

Many sociologists agree that Professor Devine's ten conditions of a normal social life, briefly summarized below, form the best statement to date of a constructive program for the possible eradication of poverty:

1. Securing a sound physical heredity, a good birth for every child.
2. A protected childhood and a protected motherhood.
3. A system of education adapted to our social, civic and industrial situation.
4. Securing freedom from preventable diseases.
5. Doing away with professional vice and crime.
6. Obtaining a longer working period of life for men and women.
7. A system of insurance against those unavoidable happenings of life (sickness, accidents, death of the bread winner) which cause so much poverty.
8. Liberal relief system to care for the material needs of those who become accidentally dependent.
9. A standard of living high enough to insure good homes, proper food, recreation and the like.
10. A social religion deeply concerned about the needs of humanity.

Discuss as many successful efforts as you can recall, either national or local, which are really relieving or removing poverty by any of these ten methods.

PERSONAL THOUGHT

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

—F. Mason North.

LESSON 7

Respect for Law and Order

QUOTATION

> Liberty consists in the ability to do what *one ought to desire,* and in not being forced to do what one ought ***not*** to desire.—"Spirit of Laws."—MONTESQUIEU.

Law might be called crystallized public opinion, conviction as to what is needful for individual rights and the common good. Paul Lawrence Dunbar, the negro poet, speaks of a man as "Breathing a fortitude pain-bought."

The security of life, liberty and property in all civilized countries has been pain-bought.

In ages previous to our own men sold each other like cattle, males captured in war became work slaves, while women prisoners were forced into lives of moral shame. The victims suffered, of course, but among some peoples whole centuries rolled by with no one to successfully question the right of the strong to abuse the

weak. Only through dreadful bloodshed and the heroic self-sacrifice of noble men and women, have been secured the liberties which we enjoy.

It seems to be born in mankind to love personal possessions; things owned, and often used, become part of one's life and personality. They may cost huge fortunes or a few cents. The sober thought of mankind has determined that these beloved objects, when legitimately earned by one's labor, and appropriated to personal and family use, should be regarded as one's own and not liable to confiscation by others.

For the purpose of regulating these relationships with each other, affording security of life and property, men through the ages have formulated laws and rules for living and working together. A state of order and peace in any community comes from obedience to wise laws and even more from a readiness on the part of all to live up to the spirit as well as the letter of just relationships.

I once heard a rough North Carolina mountaineer, perched on a soap box at the village store, philosophize thus: "There's three kinds of people in every town; those that do what's right and never think whether there is any law. Then there's the man that keeps the law if somebody makes him, and there be some folks who don't

ever keep the law no matter what you do to 'em."

QUESTIONS

1. Some street corner speakers say they do not believe in law and governments. How do you suppose they would organize the life of a city or a nation if they had the chance?

2. Do you think we would be any happier if everyone was allowed to do just what one wanted to at any time?

3. What do you consider the relation of the police to law and order?

4. What is the general attitude of the American Federation of Labor regarding the maintenance of order and obedience to law? See "The Wage Earner," John Mitchell, Pages 74-89.

5. How is a state militiaman to settle his dilemma if he is ordered out on strike duty and yet believes the striking workmen are on the right side of the controversy?

REFERENCES DEALING WITH THE VALUE AND SPIRIT OF LAW

Characterizations of the greatest law-giver of history. Deut. 34:7-12 and Heb. 11:24-27.
His famous laws. Ex. 20:2-17.
Keeping the law under just rulers, natural and easy. Rom. 13:1-10.
Followers of Christ willing observers of law. Gal. 3:23-28.
Jesus not a destroyer of law. Matt. 5:17-26.

Jesus demands more than the letter of law. Matt. 5:27-48.
Sin and lawlessness condemned. 1 John 3:1-12.

PERSONAL THOUGHT

When there is trouble between different groups in a community, the danger to law and order is frequently aggravated by older boys who purposely throw stones at cars or do similar acts just to "see some excitement." One ought at such times to consider the serious consequences and curb the desire for excitement. Games and athletics are legitimate ways to secure those thrills we all like.

LESSON 8

Social and Religious Effects of the Reign of Profit

QUOTATIONS

In the larger forms of business, profit becomes an end in itself; men want profit in order to gain more profit. . . . That directness and single-mindedness gives capitalistic commercialism its driving power and efficiency. It wants profit and it goes for it, untroubled by humane considerations or moral scruples.—RAUSCHENBUSCH.

Now there exists a full-fledged working class philosophy. It declares that the workers, not the idlers, are the cornerstone of society and insists that the first thing to be considered is livelihoods, not profits.—EDWARD A. ROSS.

An industry employing women and children which cannot afford, or which fails, to pay wages sufficiently high to enable them to live healthy and normal lives is a detriment, not a benefit,

to society and should not be permitted to exist.—JOHN MITCHELL.

The real purpose of farming and mining, manufacturing and selling goods is to furnish things needful for daily life. In the savage state one family provided all these necessities for its own members. Nowadays we have arrived at a stage of civilization where one man makes or provides one thing and exchanges it for many things made by many men. A profit is looked for in every transaction. A reasonable profit is legitimate; for it represents the extra amount man No. 1 is willing to pay man No. 2 for the accommodation. This extra, over what it costs to make or raise the article sold, gives man No. 2 the amount required for his livelihood. The evil in profit arises when a man or a corporation forgets that it is in business to help satisfy men's needs and thinks only of the profit to be gained.

Child labor, compelling men to work seven days a week, giving short measure and underweight, and adulterating food products are all the result of putting profits before service.

QUESTIONS

1. Show how each of the commercial sins named above injures human lives.

2. Why can a farmer often get along very well on a few hundred dollars cash per year, while the factory worker or a professional man must have twice as much actual money?

3. Suppose a canning factory can make $30,000 a year without injuring its workmen or adulterating its product, if the management pay starvation wages and put benzoate of soda into the food-stuffs, why do they do it?

4. Do you see any connection between exorbitant profits and the demand for public ownership of certain businesses like the telegraph?

5. Why did the express companies refuse to give cheaper rates until after the government had started the parcel post?

6. How can the public tell whether a business is getting more than a reasonable profit?

Consider the effect on the people served, on the workmen, on the competitors.

7. If it is evil to make exorbitant profits, what do you think of the man who lives off "unearned rent" from inherited land, and he himself does *nothing* day by day to furnish things the world needs?

8. Does a boy who gets $5 a week and loafs $2 worth get an unearned profit?

LIGHT FROM THE SCRIPTURE

Description of the ways of a wicked man. Job 22:6-13.

Trying to catch Jesus on a question of taxation. Luke 20:19-26.

Condemnation of the oppressor. Luke 20:45-47.
Seeming security of the wicked. Job 21:7-13.
Destruction of the unrighteous. Job 21:14-18.
God's indignation. Hab. 3:11-15.
A greedy generation. Prov. 30:11-14.

PERSONAL THOUGHT

Sidney Lanier points out the difference between the way of trade and the will of God in this verse from "The Symphony":

> But who once said, in the lordly tone,
> Man shall not live by bread alone,
> But all that cometh from the Throne?
> Hath God said so?
> But Trade saith No:
> And the kilns and the curt tongued mills
> say Go:
> There's plenty that can, if you can't; We know.
> Move out, if you think you're underpaid.
> The poor are prolific; we're not afraid;
> Trade is trade.

LESSON 9

Our Relation to Despised Groups

QUOTATION

Jesus was too great to be bound by Jewish exclusiveness. Nothing human was alien from his love. When he told the story of the good Samaritan, he let us know the moral or religious state of every character in it, save one. The robbers were bad; the priest and Levite were Jews; the Samaritan was a heretic; but the victim on the road, who was he? Was he a Jew, a Gentile, or a Samaritan? Was he good or bad? Was he grateful or churlish? No one knows. Jesus did not describe him save thus far, that he was *a man who needed help*. Wherever humanity was in want, no matter what the creed or race or character, there Jesus' good will sought a chance to serve. Such is the magnanimity of Jesus and it ushered in a new era in human brotherhood.—HARRY EMERSON FOSDICK.

One of the blackest social sins is group prejudice. It is, perhaps, the most cruel of human feelings. Moreover, it is thoroughly unreasonable. Only the most thoughtful and kind-hearted persons in any group seem to be able to rise above this world-old sin.

Many people cannot hear a foreign language spoken without laughing at what seems to them gibberish. Centuries ago the cultured Greeks called foreigners barbarians. To-day Americans in the same way say "Dago" and "Hunkie." Those same barbarians whom the Greeks despised conquered Greece, and both Italians and Hungarians have made great contributions to American civilization. The ancient Jews despised all Gentiles, while to-day whole nations persecute the Jew as if he were not made of the same flesh and blood as other men. Many people act toward a negro as though he had neither rights nor feelings. Particularly do those who have been lucky or legitimately successful look down on those less fortunate.

This is one situation that even religion has frequently failed to help; for religious leaders have sometimes justified their followers in terrible deeds because of race prejudice or sharp differences in belief. It is obvious, however, that

the stranger *should be* the object of our choicest courtesy.

Questions

1. Make a mental list of groups of despised people whom you know. Why do others look down on them or make sport of them?

2. Do you think it possible for a person to rise entirely above group prejudice?

3. Can we ever have human brotherhood while people despise others because they belong to a certain group?

4. Give cases in which you have noticed courtesy or unusual gifts in foreigners?

5. Does respect for people of other race, nation or religion involve that intermarriage with them is desirable?

6. What practical things can a young man or boy do to lessen group prejudice among his associates?

What the Bible Says About It

Kindness to strangers. Heb. 13:1-3.
Doing away with enmity. Eph. 2:11-16.
No more "foreigners." Eph. 2:17-22.
No difference between nations. Rom. 10:8-13.
Neglecting strangers. Matt. 25:41-46.
The Heavenly Father receiving strangers. Isa. 56:6-8.
Jesus interested in all nations. Matt. 28:16-20.

PERSONAL THOUGHT

The past achievements of the race, even though handicapped by selfishness, have resulted in the marvelous civilization of to-day. If the race can accomplish so much, in spite of the efforts of men to hinder each other, what can it not accomplish when the spirit of brotherliness shall be its fundamental characteristic?—DEAN BOSWORTH.

LESSON 10

The Meaning of the Kingdom of God

QUOTATION

The problem of Christianizing the social order welds all the tasks of practical Christianity with the highest objects of statesmanship. That the actual results of our present social order are in acute contradiction to the Christian conceptions of justice and brotherhood is realized by every man who thinks at all.

Other-worldly religion developed only those ideals and those ethical motives in religion which served the salvation of the individual in the life to come, and left many of the other talents of Christianity buried in a napkin. It overdeveloped some sides and underdeveloped others. Thus it contributed to the eclipse of the hope of the Kingdom. If, nevertheless, it has exercised a profound influence on private and public morality and has practically helped to prepare for the Kingdom of God on earth, that proves that the

> Christian religion is charged with such an amazing social dynamic that even its leakages and by-products have had a revolutionary effect on society. What, then, will it do when it takes the normal renewal of society in hand consciously?—RAUSCHENBUSCH.

In the teaching of Jesus himself the expressions "Kingdom of God" or "Kingdom of Heaven" stand for at least three different religious ideas.

1. *The Kingdom* is the Godlike germ within the individual human heart, which by constant growth transforms the life to approximate the life of Jesus Christ himself.
2. *The Kingdom* also means a future spiritual state, at least partially outside this present world—what is usually meant by the term Heaven.
3. A state of righteousness and justice on this earth, not necessarily complete in its every detail, but Christlike in its larger relationships and organization. *The Kingdom* in this sense would include all governments under a spiritual rule of love and mutual consideration like that of the

ideal family, still of course with its human limitations.

The method for the spread of this third aspect of the Kingdom is similar to its action in the individual life. Jesus started the germ with his twelve disciples, declaring that it would grow till eventually government, customs, business practices and industrial relationships must all conform to his standards and ideals.

As individuals insist on committing the unpardonable sin of continued resistance to God's Spirit, it is conceivable that some groups or customs might persist as unregenerate to the end; but it is very evident that Jesus anticipated at least the practical triumph of his Kingdom upon this earth.

It should not be supposed that Jesus meant the same by the "Church" as the "Kingdom." The church was his particular means to bring about the Kingdom. Historically, many times the church has worked against the Kingdom. That is, it has departed frequently from the spirit and social aims of Jesus. Every devout socialized Christian is a healthful nucleus in the Kingdom and an agent for the spread of the Kingdom of God idea, and its influence in the world.

Questions

1. What changes would necessarily take place in Russia before it could be a government in the spirit of Christ?

2. Similarly, what phases of government in the United States and Canada must be changed?

3. Do you think a state or province without a juvenile court law or its equivalent could be a part of the Kingdom of God?

4. Is any part of the Socialist program in contradiction to the idea of the Kingdom of God?

5. If that program were fully carried out, would that realize the Kingdom of God completely? See "The New Democracy," Pages 169-190.

6. If representatives of the church had always held to the Kingdom of God idea would they have burned each other at the stake for differences in belief?

7. Name any familiar events or organizations which to your mind tend toward church unity, or coöperation among Christians. Look up Jesus' own prayer, John 17:20-21.

8. How can a doctor, lawyer, grocer, street car conductor, and factory worker, each do his daily work in ways that will promote the Kingdom of God?

RECORDED STATEMENTS OF JESUS AND HIS APOSTLES ABOUT THE KINGDOM

The Kingdom in the individual life. Luke 17:20-25.

The Kingdom as an other-worldly state. Luke 23:39-43.

The sure but gradual growth of the Kingdom. Matt. 13:31-43.

The uselessness of violence to promote the ideals of the Kingdom. Matt. 26:47-52.

Jesus' expectation that the disciples' ideas of his purpose should grow after his departure. John 16:12-14.

Jesus' persistent refusal to let people connect his leadership with the idea of an ordinary kingdom or government. John 6:14-15.

Jesus' supreme confidence in the ultimate triumph of his ideals of liberty and abundant life. John 16:25-33; Luke 4:16-21.

PERSONAL THOUGHT

No man is a Christian in the full sense of the original discipleship until he has made the Kingdom of God the controlling purpose of his life, and no man is intellectually prepared to understand Jesus Christ until he has understood the Kingdom of God.—RAUSCHENBUSCH.

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